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prejudice as a method of protection of their institutions, their traditions and their habits. The Zionist movement, with its intentional development of race consciousness and race peculiarity on the part of the Jew, is an additional obstacle against the efforts of those Jews and those Christians⁴ who are seeking to break down prejudice and to bring Jew and Christian together within a common recognition of the Golden Rule: that each should treat the other as he in like instance would wish to be treated by him. One of the greatest of English Jews, honored and respected by Jew and Christian alike for his learning, his philanthropy and his godly piety, says of this racial-political Zionism that it has broken his heart, and set the clock backward for his people a hundred years. The Christian lover of his country and his fellow-men may well express a similar feeling on his side.

JOHN PUNNETT PETERS.

The University of the South.

MEMORIES

"Ships . . . they go," said Murphy, "like a spent pay-roll . . .
They're sunk in the deep water or they're wrecked in the shoal;
Burnt or scrapped in the long run, the big ships an' small,—
An' the ships a man remembers, they're the best ships of all.

"Friends . . . they go," said Murphy, "the false an' the true,
They all go at the finish, the same as the ships do;
They go like a spree that's ended or a last year's song,
But the friends a man remembers, they're his own his life long.

"Times . . . they pass," said Murphy, "the fair and foul weather,
The good times an' the bad times, they all pass together;
Like a steerman's trick that's ended, or a blown-out squall . . .
An' the times a man remembers . . . they're the best times of all!"

C. FOX SMITH.

Chilbolton, Hants, England.

⁴I use 'Christian' here as a designation of the inheritors of the traditions, the culture and the political institutions of modern civilization.